



# LE MÉTIS

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Volume 1 Issue 5

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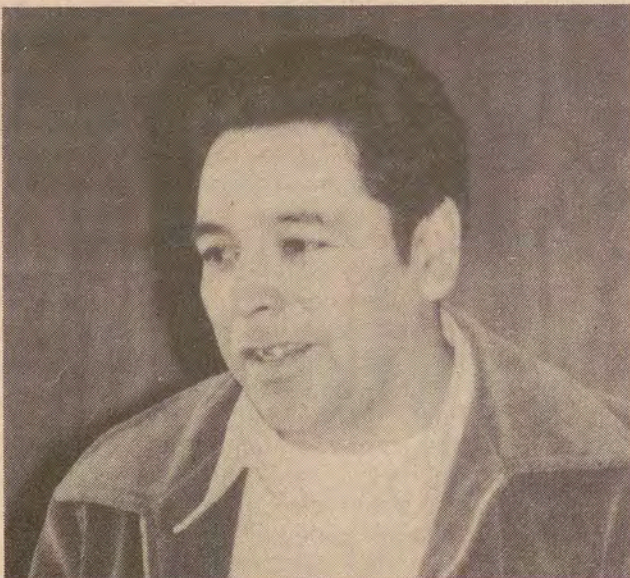
## Regional Changes in The Pas

At The Pas Regional Meeting on February 22, resulted in the elections of a new Vice-President and Board members. Delegates representing 12 locals were in attendance for the one-day meeting.

The political highlights of the meeting saw the election of former M.M.F. Board member Hubert Sinclair as Vice-President, replacing Alfred Head who did not seek re-election. Mr. Alfred Head and Mr. Walter Head were elected as Board members.

Hubert Sinclair is by no means a stranger to the general membership of the M.M.F. He resides in Grand Rapids but plans to move to The Pas due to his position. He was Chairman of the Grand Rapids local for 3 years and was Board of Director for the interlake region for two years and also for The Pas region for two years.

In his election speech, Mr. Sinclair pointed out some of his main concerns.



New Regional Vice-President, Hubert Sinclair.

- 1) More Community Economic Development is needed.
- 2) Improvement in communication between communities, other levels of organizations (native or non-native) and governmental agencies is necessary.
- 3) Housing in all areas is urgent.
- 4) Better treatment of Native people in the court system, medical facilities, educational system.
- 5) Employment and Training where and when required.
- 6) Knowledge of Parliamentary procedures.

Alfred Head who did not seek re-election of Vice-President, was elected as one of the Board Members of The Pas region. Mr. Walter Head, chairman of Cranberry Portage was also elected to the M.M.F. Board

Barbara Bruce-Linneman

## MMF Alcoholism Seminar

Maureen Lynn, ex-vice president of the Manitoba Metis Federation's Dauphin region, served as host to approximately 100 participants for the first alcoholism seminar, that was held February 14, 15, 1975. Mrs. Lynn said that the greatest value in such a seminar was that it provided real hope for Metis communities and individuals who were affected by the programs connected with alcohol. The success of the seminar is important to the Metis people in many ways, Maureen pointed out.



Host Maureen Lynn

The seminar was jointly sponsored by the Manitoba Metis Federation and the Manitoba Liquor Control Commission.

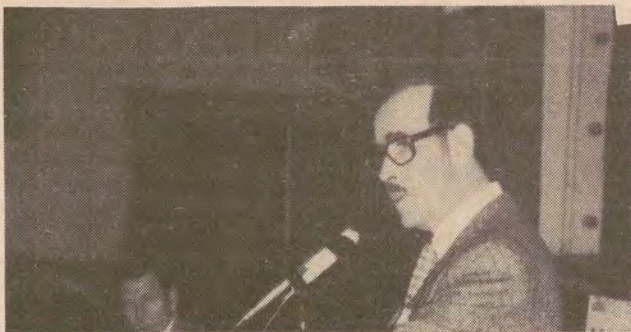
Five main topics were discussed and as a result 25 resolutions were made.

Some of the proposals made in the 25 resolutions were:

- That there be control over the amount of liquor purchased at one time.
- That there should be female inspectors employed by the Manitoba Liquor Control Commission.
- That the M.L.C.C. set up a training program for Native people for various positions within the M.L.C.C., particularly in the area of inspection. It was noted, "there is an absence of Native employees within the M.L.C.C."
- That the quality of service in hotels - re: food and lodging be given the same priority as beverages and that hotels treat all citizens with the same courtesy regardless of color, creed, or nationality.

- That liaison committees funded by the M.L.C.C. be implemented to discuss difficulties or problems arising from Metis communities.
- That the Manitoba Metis Federation approach the department of health and social development on the Alcohol Foundation of Manitoba to grand monies for six regional community alcohol councillors.
- That if another conference such as this be held in the future that the Native Alcoholism Council be formally requested to participate.

A committee of six persons representative of the six M.M.F. regions in Manitoba was set up to study the resolutions presented and forward them to the various agencies or government departments to which they make appeal. Members of the resolutions committee are, Maureen Lynn for the Dauphin region; Hubert Sinclair, The Pas; Ed Campbell, Thompson; Jim Day, Interlake; Connie Eyolfson, Southeast region; and Lorne Atkinson, (with George Fleury as an alternate) in the Southwest region.



Frank Sims Commissioner Manitoba Liquor Commission.

Mrs. Lynn said, "The best way to sum up the seminar would be with the following quotation:

'In times when alcoholism is running rampant in our communities, and problems become unbearable to the family and their destiny is threatened, it is .. to look for solutions by getting together, working together, and planning together, for our people that they may live together in harmony, and may we at this seminar give our hearts to action to find a way to progress together in sober reality for a better tomorrow for our Metis Nation.'

Barbra Bruce-Linneman

## ALCARE Resort Centre

The Alcare Centre is dedicated towards understanding and rehabilitating the problem drinker. It is a personalized program for those with alcohol related problems.

Alcare is situated on the outskirts of the village of St. Rose du Lac, Manitoba, nesting between the beautiful Riding Mountains and near-by Lake Dauphin, it provides scenic beauty and recreational facilities unparalleled in the Province. The Alcare Centre radiates an atmosphere of quiet comfort conducive to rest and meditation. Both highly important to recovery.

The following is information pertaining to the Alcare Centre.

AIMS: We attempt to achieve through a humane, accepting, and consistent approach...

- an individualized treatment program directed at all facet's of one's life (eg. physiologic, psychologic and sociocultural)
- an increased awareness of the ongoing constructive and destructive of one's life
- the development of a sense of trust, independence, identity, competence, responsibility and purpose.
- the acquisition of better adaptive behaviours to maximize the potential of one's life.
- the ability to tolerate mistrust, doubt, guilt, inferiority, and isolation, both in oneself and others.
- guidance and support in the implementation of life changes on return to his/her milieu (eg. co-ordinated aftercare)

PROGRAM: The program consists of four phases varying according to individual needs.

### ASSESSMENT PHASE

- helping the individual achieve a homeostatis physically and psychologically.
- assessing himself, his milieu, his potential strengths and specific vulnerabilities
- setting out realistic goals of treatment and follow up

### TREATMENT PHASE

- building trust and personal growth through the various treatment modes.
- movement into socialization instead of egocentric isolation
- development of new adaptive skills
- assumption of responsibility for self and others

cont. on Page 2

## Objectives of the Court Communicator Program



Al Chartrand, Chief Court Communicator.

The objectives of the Court Communicator program is to assist Native peoples in Manitoba to develop a better understanding of their rights, interest, privileges and responsibilities in relation to the criminal justice system.

One of the key features of the court communicator program is Liaison. It shall be the policy of the court communicator to cooperate and work with the personnel of programs of the criminal justice system in hopes of contributing to the achievement of the various goals of the system as well as contributing to the development of a more complete understanding within the justice system of the needs and concerns of Native people.

### ACTIVITIES

In addition to the general job description outlined in the Manual for court communicator's, each court communicator brings to this job a unique set of personal circumstances, experiences, interest and abilities. These unique features, combined with the unique and varied situation in which they operate in terms of the community, enforcement agencies, Judges, court officials, lawyers, and law, indicate that each court communicator do somewhat different things in different way in different situations.

### COURTS

Attending court is the predominant activity of the court communicator. The specific activities vary with the court concerned; law courts, family or juvenile. A general duty shall be to make themselves equally available to the court and to the Native people concerned. Through their presence in the court, the court communicator indicate their willingness to be of assistance in whatever way is required by the judicial system and more important to the Native people who are involved in the system. By attending court, the court communicator generates a series of other activities which constitute much of their work.

### INFORMATION ABOUT THE LAW

Many times court communicator's find themselves being questioned by Native people as to general nature of their charges, the possible sentence and certain court procedures, an example being reserving plea in order to contact legal advice. Many Native people discuss the details of their case with the court communicator and seek his/her advice as to what to do. The court communicator tries to ensure that the accused has a general understanding of the situation and the kind of decisions the person will have to make. Depending on the circumstances, the court communicator may advise the accused to discuss the matter with a lawyer. He may also suggest that it is not necessary to seek legal advice and that the accused can decide the matter for himself.

Court communicator's assist Native accused in filing applications to the Manitoba Legal Aid Society. This ensures the application is correctly completed and forwarded to the proper authorities.

### APPEARING FOR OTHERS

One duty sometimes performed by the court communicator is that of appearing in court for an accused who is unable to attend personally, due to legitimate reasons, such as employment, or a trap line, or remote fish/bush camp. The court communicator will explain the reason for the accused's absence and indicate what instructions, if

any, he/she has received. A court communicator will NOT act as an agent if he/she feels they are being "used" by an accused. The court communicator shall encourage Native people to accept their responsibility of appearing in court.

### INTERPRETING

A court communicator may be called upon to act as an interpreter for a Native person and for the court. This activity may occur during the reading of the charge, outline of the circumstances to the court, the accused's remarks as to sentence or even during a trial. The court communicator shall also be involved in explaining what has happened and is happening in the court to onlookers who do not understand the proceedings.

### SPEAKING TO SENTENCE

Many Native accused, upon pleading guilty, indicate they have nothing to say on their own behalf. The court communicator can play an important role here in providing the court with information about the accused and his circumstances which may be related to the case. In some courts the court communicator will be encouraged to provide such information whenever he feels it important, while in other courts the court communicator will be allowed to provide relevant information only when requested.

In general, the court communicator tries to ensure that the court is aware of the circumstances of the accused, either directly to the court or through the Crown Attorney or other processes. The court communicator also encourage and provide moral support for Native people to speak up in court or their own if they have questions to ask or information to give.

### EXPLAINING ORDERS, DOCUMENTS, AND PROCEDURES

Many Native people receive legal documents and orders which they are unable to understand. A court communicator is often called upon to provide these people with a general understanding of what it means or he/she can make necessary arrangements for the person to contact another resource, such as a lawyer or the issuing body to find out exactly what is required.

In many ways, it seems that Native people see the court communicator as a person to whom they can turn to for advice on a variety of matters which generally fall within the scope of the justice system. The inquiries are not limited strictly to criminal matters. Court communicator's are consulted in regards to statues involving child welfare, motor vehicles, highways, liquor, fish and game, city by-laws, as well as a variety of administrative and procedural matters which affect the lives of Native people but which they often fail to fully understand.

### WORKSHOPS

The court communicator should create close working relations with the Native organizations and Friendship Centres within his area, and should assist and participate in regional meetings with workshops pertaining to the courts and where necessary contact and provide the necessary recourse people and more important explain their role and function in the courts.

### RESPONSIBILITY

The most important concern of the court communicator is his/her image to the courts, law enforcement agencies, the general Native population. It is an accepted fact that unless you have the complete trust and cooperation of the courts and the people our effectiveness as court communicator's is completely nullified.

Al Chartrand  
Chief Court  
Communicator

### ALCARE

(Con't. from front page)

#### TRANSITIONAL PHASE

- implementation of self determined goal
- rebuilding family ties
- confrontation of non residential milieu

#### AFTERCARE PHASE

- liaison with community resources and referral sources.
- assistance in assessing one's limits of tolerance in the community
- help prior to a return to previous maladaptive behavioural trends evaluation of the individual

- and program for strengths and weaknesses
- encourage responsibility for self and others.

### ALCARE CENTRE

The Alcare centre is a thirty (30) bed unit situated in Ste. Rose du Lac, Manitoba (30 miles east of Dauphin) the town has a modern 80 bed hospital and four general practioners.

Alcare is a private treatment facility similar in intent to facilities presently operating in the United States of America. During the first year we have treated a wide cross section of the sociocultural levels. Referrals have been from alcoholic anonymous, private physicians, provincial and federal agencies, as well as self referrals.

### THE STAFF

Our staff has had training and experience in alcoholism, personal and family counselling and includes a qualified Psychiatric Consultant. There has been an increased liason with the community. alcoholic anonymous, private physicians and industry.

### CRITERIA FOR ADMISSION

- Alcohol related problems
- motivation for change
- good physical health
- good mental health (ie. non-psychotic)
- Referral preferably via physican, agencies, company alcoholic anonymous and family. (self referrals accepted also)
- Fees available by self or sponsorship.

### NO DRUG ABUSE.

### INFORMATION RE ADMISSION

Contact:

Admissions,  
Box 282  
Ste. Rose du Lac, Manitoba  
Phone 1-204-447-2344

Please note:

Psychiatric consultant has now been replaced by a full time psychiatric nurse. They have two Metis counsellors working there.

**Billy Bowman is an 11 year old adopted Metis boy. He lives with his non-native parents in Fort Richmond, Winnipeg and attends school at St. Avila. Billy's main interest is drawing and sketching. Only lately has he begun to put his thoughts on paper. His artistic work is done between the hours of 4-8 each morning.**

The following is one of the many articles given to us.

#### Halfbreed

I'm a halfbreed, a no good scum, at least that is what white people think. Why? Because they don't try to find out how I feel.

My own mother gave me away isn't a mother supposed love her baby's, isn't she supposed to look after her puppies, our dog dose, but mothers don't. This is a whitemans world and whitemans. My people of long ago were good and proud people, they kept their puppies.

The mother I know and love is like a squirrel. She keeps her baby's she loves theme, She kisses and hugs us she feeds us, patches our clothes, knitt our mitts and socks and rubs that stinky Vicks on us when we have a cold, that is why I have to be extra good and be a famous artist or maybe Prime Minister of Canada because God gave me this mother, God blessed me. I must make good, I must help my people like mom help me when kids call me name, mom says don't fite, don't even answer them just -prove that you can do better than them and that will be the best example to open there eyes and some day they will see that you being a halfbreed did not make you bad but instead make you stand out from all the other kids. Doe the best and help your own kind, make people understand.

I love, I hate, I cry, I do all the things other kides do. Why don't people know I am just like other kides only not as mean and rotten as the white kides but they don't know any better because there parents don't teach them to respect your boy next door.

Thankyou God for my dad. He teaches me, all of us to work hard to do things right, to be happy with what we has and when the kides call me names he says well Willie if you are all the things they say then I must be to because your my son that makes me happy first Son.

Wouldn't be funny God if you made adam and Indian and Eve a sqaw but then the white people would say that is why they were bad.

My sister and brothers don't call me name. I

Con't. on page 3

**Halfbreed** (Con't. from page 2)

don't think they even think of me as a halfbreed they call me brother.

I am only eleven but I think a lot. I know everything that is going and white men go to jail, white kides steal and lie, white ladies give there kids away and aren't good moms and beat there kids. Why can't every kid have a mom and Dad like me. Ones who care and love and talk and tell us stuff and play that when I feel so good so happy for every little thing I have most of all I feel good because I am a halfbreed. I have a proud feeling to know my people were a good gang on-till the whiteman's ways made them crazy. They let all the bad things destroy them.

Boy like me can help build them up again. Please God on't let it be to late to fix up all the bad things.

I will try, try, try.

**Billy the half breed boy - Copyright**

AT LAST!!

A HISTORY OF THE METIS PEOPLE

**The Metis: Canada's Forgotten People**

by

**Bruce Sealey - Tony Lussier**

The thrilling yet tragic story of the Metis people from 1600 to 1972.

You will be surprised at the important role the Metis played in the fur trade; be amazed at the contributions made to modern Canada; and you will be shocked at the callous manner in which Canadians have forgotten an important segment of modern society.

The Metis: Canada's Forgotten People should be read by every Canadian - White, Indian or Metis.

**Manitoba Metis Federation**  
301-374 Donald St.  
Winnipeg, Manitoba

Please send \_\_\_\_\_ copies of The Metis: Canada's Forgotten People at \$6.00 per copy. (please print)

**Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

# Beer parlours were for drinking.



## Period.

Today, when we consider our liquor laws of only twenty years ago, it becomes very obvious just how far we've progressed.

Purely and simply the beer parlour was a place to drink. There was no food. There was no entertainment. Ladies were not allowed. Beer parlours were dismal places designed just for drinking and, too often, places to drink to the extent of drunkenness.

Today, of course, due primarily to maturing public attitudes on the part of the majority of Manitobans toward drinking and the serving of alcoholic beverages, our regulations have become updated to the point where alcohol can now be considered an accessory to a contemporary life-style.

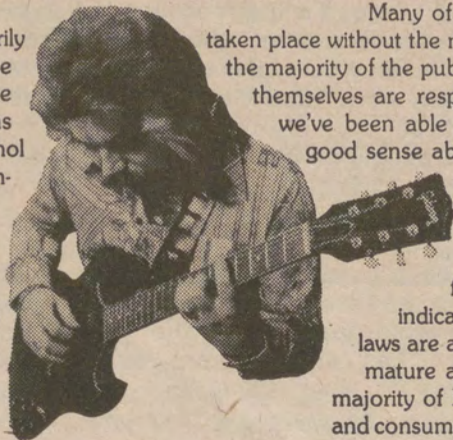
Such changes have been gradual, but effective.

They have resulted in vastly improved public premises. Decor has become comfortable and attractive. Entertainment, for all tastes, abounds. The quality and variety of food service has become enlarged. Overall, there has been an easing and relaxation of the mood and atmosphere in which alcohol is consumed. There are other

changes too, that have occurred in the same period of time. The serving of persons to a state of intoxication is now minimal, the serving of intoxicated persons is practically non-existent and the observance of under-age regulations is proving effective. The Commission, itself, has modernized the sale of liquor through the introduction of bright and attractive self-serve outlets.

Many of these changes could not have taken place without the maturing attitude on the part of the majority of the public toward alcohol. Manitobans themselves are responsible for the improvements we've been able to introduce because of their good sense about the use of alcohol.

The Liquor Control Act, as it exists at present is perhaps not perfect, but it is subject to adjustment and refinement as majority attitudes indicate. In short, liberalized liquor laws are a direct result of an increasingly mature and responsible attitude by the majority of Manitobans toward the serving and consumption of alcoholic beverages.



**MANITOBA LIQUOR COMMISSION**



# LETTERS TO THE EDITOR

Dear Editor:

Enclosed is my response to Mr. Guiboche's charges of the Native Education Branch.

I hope, that in the interest of justice and fair play, you'll allow it equal space in your next issue.

Thanking you in advance, I am,

Yours truly,  
**George Munroe, Director**  
**Native Education Branch**

Mr. Ferdinand Guiboche,  
 President,  
 Manitoba Metis Federation,  
 301-374 Donald Street,  
 Winnipeg, Manitoba.  
 R3B 2J2

Dear Mr. Guiboche:

As you have publicly printed your letter to the Premier, and have made certain allegations against the Native Education Branch, we feel that a reply is in order. Although the substance of your charges is almost entirely erroneous, and the spirit in which they were made somewhat less

than that of brotherhood and co-operation, still it is your right to know what the Native Education Branch is doing and plans to do in the future. Your charge that the Native Education Branch concentrates its energies exclusively on treaty people is false, as our Field Workers are in constant touch with many Metis communities in this province. We need not hesitate to add that the people of these communities see Native Education Branch workers more often than the workers of many other organizations. Further to this, our efforts have often been hampered by the open hostility and indifference of workers from your organization. We feel that if you approved, however reluctantly, the establishment of the Native Education Branch, you as a leader of the Metis should lend your every effort to aid in the progress of education in this province, not contribute further to the dissension and internal bickering so damaging to our people.

Your charge that the workers of the Branch are not experienced in educational matters is ridiculous insofar as the workers in question have all had experience with community educational matters and are as familiar with the problems of the particular region as anyone can be. The Curriculum Section of the Native Education Branch, which produces the materials available to schools, is staffed by highly qualified professional staff, one of whom, Mr. A.S. Lussier, is a pioneer in the development of Metis materials for the schools. You, yourself, must be familiar with his work. Further to this, you yourself must realize that alternative forms of education are being forwarded from communities and we must be prepared to meet these needs through workers who are open to the ideas and communication patterns of communities. To this end we have engaged workers who are fluent in the Native language of their region. We feel that the inability to communicate properly might be a root problem in your failure to comprehend the extent of the Native Education Branch's involvement with your constituents.

We are in the process of consultation with all Native communities in this province and are preparing a comprehensive plan for the future. Your own representatives have attended our advisory meetings and to date have provided very little concrete suggestion. We look to your renewed leadership in this matter. As a leader of the Metis, your efforts should be bent towards reasoned progress, not vague allegations and prejudice before the fact.

As for your statement about our romanticism, I suggest your re-examine the facts and read the statements of our policy which made it quite clear that we are not concerned with such matters as beads and the like. That we do promote cultural efforts and spiritual growth as a source of pride for all our people is a fact we are proud to proclaim to all. But in no way can these efforts be slighted by anyone as "mere romanticism".

As for your statement about the "Indian Game", it goes without saying that those of us who are related by blood and spirit to the Indian people do not find such a term either complimentary or fitting. You may be leader of some of the Metis, but for many non-status Indians, your words are not only false, they are offensive. We work with all Native people in this province and recognize that the false divisions of the past hamper us more than any other problem.

To contribute to the strife by words such as you use in an exercise in immature rhetoric, not responsible leadership. The Native Education Branch has always promoted the work and abilities of your organization and have made sure that the materials developed through the M.M.F. have been made available to all schools and teachers in the province. For those Metis of the Francophone community we have established a committee on the French-Metis and their particular needs.

Wherever possible we have included your representatives in our deliberations. We have made, and will continue to make, every effort to co-operate with your organization. We only hope that you will respond in the same spirit. We feel that efforts are their own good counsel, and that

in the future you will realize that constructive action is more beneficial than any amount of talk.

Yours truly,  
**George Munroe, Director**  
**Native Education Branch**

Dear Editor:

As a Metis person in Manitoba, I was very turned off and disappointed to read about the relationship amongst our fellow Metis people in our last month's "Le Metis" newspaper. As I read the articles to the editor I almost flipped, in fact I did flip, I flipped back to the front page to see if our paper was called "Le Metis" or "La Guerre." Do we have to argue and fight amongst ourselves? As I see it we as Metis people have a tough enough battle on our hands to become recognized as a group, race, or whatever, without having to make it twice as hard by fighting amongst ourselves. Possibly, the federation could hire an arbitrator, out of some of the funds spent, in a wasteful manner, like on internal-organization fighting. As a Metis, I certainly feel the federation has its merits and goals, however its merits will quickly diminish and its goals will never be reached unless its leaders and the people who compose the organization stop fighting.

For you people who do hold grudges, you are no better or no worse than anybody else, we are all equal. Some people may have longer tongues than others, but who measures tongues? It may be an idea to measure tongues at the next M.M.F. conference, then people won't feel as hurt when they can't talk as long as the next person.

Your disappointed Metis,  
**N. Meade.**

Dear Editor:

Through the years the Churchill River system has meant many things to many people. For native people of the north, the early explorers and fur traders, this river, the seventh largest in the world, provided a water highway. Today, the Churchill River is a summer playground for tourists, and northern people are dependent on it for their livelihood.

However, pressures for northern development are growing in Saskatchewan as in other areas of Canada. Two water resource development proposals have been suggested for portions of the river. The first, a plan for national park development, has since been abandoned. The second involves Saskatchewan's power needs and the construction of a hydroelectric dam on the Churchill River. However, such development on the river may have far reaching effects on the environment and in the lives of those who live and work in the area. Therefore, a two and one-half Federal-Provincial study has been set up to examine all the factors, and the Government of Saskatchewan has declared that no decisions will be made until the study is complete. Also considered will be briefs and submissions from the public, either sent in or presented in public hearings for later in 1975.

Many people have contributed to the study, not only consultants and staff people, but also members of the public, both as individuals and in groups. One group, the Missinipe Committee, made up of Churchill River Basin residents, is very active in informing and involving others of the Churchill River Basin (Secretary, Peter Burns, Sandy Bay, Saskatchewan).

The Public Participation Program of the Churchill River Study produces a newspaper, Missinipe Achimowin, to inform people about the study and to invite their participation. A copy is enclosed for your use. Further information may be obtained from the Saskatoon office of the Churchill River Study.

Thank you for your interest.

Yours sincerely,  
**B. Lane**  
**for (Ms) Elaine Wood,**  
**Public Participation Program,**  
**Churchill River Study**



Barbra Bruce-Linnemann  
 Gavin B. Sealey

"Le Metis" is distributed to all MMF Members and subscriptions from non-members are invited at the yearly rate of \$3.00 and are available at the following address:

Man. Metis Federation News  
 301 - 374 Donald Street  
 WINNIPEG, Manitoba

Publication date of next issue of "Le Metis" will be Friday, April 14 1975. Therefore the deadline for receiving articles for that issue will be Friday, April 14, 1975.

The policy of "Le Metis" is to encourage members and readers to send in materials. You must sign your letter if you want it published, and they will not be returned. The Editor reserves the right to edit letters for space reasons.

### Advertising Rates

1 Full Page	\$150.00
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# LE DROIT ABORIGENE

E. Pelletier à la Société Historique



Courtesy Family Album  
Manie Tobie

(dans La Liberté et le Patriote, mai 1970)

## LA GIGUE DE LA RIVIERE-ROUGE

Il y a longtemps, à la lueur des chandelles ou des lampes, les veillées du pays étaient connues. Il y avait deux classes de gens: les riches et les moins riches, mais les coutumes venues de plusieurs sources étaient les mêmes.

De ce mélange de races, les accents et les traditions s'accouplèrent facilement et presque inconsciemment. On arriva à créer une danse typique d'endurance et de rythme qui finit par être connue sous le nom de "Gigue de la Rivière Rouge". Je l'ai vue danser par des experts. C'est un art, puisque le corps remue à peine, mais bien les jambes seulement. Il faut à cette danse une musique originale et non remplacée. La musique de cette danse aux nuances légères et accompagnée des fameux "violonneux", était un mélange de musique d'Irlande, d'Ecosse et de France.

Lorsque j'avais dix ans je l'ai vue danser au salon familial par mon père. Imaginez-vous si vous le pouvez, ce grand gaillard, lourd et ordinairement gai, s'est décidé à faire les "steps" de ce dandinement accompagné par le piano. Il manquait du fini de ceux ou de celles qui l'avaient apprise en bas âge. Les Gendrons étaient des "violonneux" et des danseurs. Un jeune Métis français, André Desjarlais a conservé intacte cette musique et a institué ainsi une de ces auditions superbes. Revenez donc en cette année centenaire à cette musique ancienne. André est encore là pour vous accompagner. Je ne saurais taire que les Métis Ecossais des bords du Lac Winnipegosis ont conservé cette tradition, qu'ils aiment encore cette musique qu'ils accompagnent de cette danse unique. Les Campbell y sont demeurés si fidèles que toutes leurs familles excellent à danser ce cotillon d'autrefois. Ils aiment les danses carrées. Ni les "Breakdown" ni même les "Beatles" n'ont pu changer cela.



"MON PAYS"

Ce fut le titre du grand spectacle folklorique au Centre Culturel Franco-Manitobain où 55 danseurs, chanteurs, musiciens, gigueurs et comédiens évoluèrent dans un décor digne de représenter les forêts, la neige glacée, les grands espaces.

Les Indiens des plaines, les Métis du Manitoba, les Canadiens-français, tous les gens de notre pays y passent.

Ce spectacle préparé par "Les Gais Manitobains", assisté du "Stony Mountain Pow Wow" représente quatre mois de préparation et d'effort.

Les Métis vous disent Bravo!

Le droit aborigène n'est pas un vain mot pour Emile Pelletier, qui d'après son confrère de classe Alfred Monnin en est à sa quatrième carrière depuis qu'il est chercheur pour la Fédération des métis. Ce droit a été reconnu par la compagnie de la Baie d'Hudson au temps de sa juridiction, notamment par son arpenteur Fiddler au début du 19e siècle; plus tard, en 1844, par traité avec les Sioux; et plus explicitement encore par l'Acte du Manitoba obtenu par Riel. Pour la première fois, une loi créant une province comportait des dispositions reconnaissant les droits des autochtones (autres que le régime des réserves adopté pour les Indiens).

En pratique, les 1,400,000 acres mis de côté pour les enfants des métis, tels que recensés familiale par famille en 1871, furent peu de choses à côté des concessions réservées à la dite compagnie, puis au Pacifique Canadien 25,000,000 d'acres pour le Pacifique dans l'Ouest, dont 7,000,000 au Manitoba; même étendue pour la Baie d'Hudson au Manitoba...

Mais surtout, le système d'attribution a très mal fonctionné, il ne prévoyait pas de protection contre la spéculation, et les métis, d'avantage chasseurs illettrés que fermiers ou notaires, ont dilapidé ou perdu une grande partie de leurs biens fonciers.

Ces terres quadrangulaires, numérotées et octroyées par certificat ("grant", à ne pas confondre avec le "script" pour la Saskatchewan) étaient souvent taillées arbitrairement, bien différentes des lots de rivière possédés avant le statut provincial par les chefs de famille métis et reconnus par droit de squatter ou par paiement nominal. M. Pelletier n'a trouvé jusqu'ici que trois cas de familles métisses ayant conservé jusqu'à ce jour les terres ainsi octroyées, tous trois dans la région de St-François-Xavier.

L'implantation des municipalités a contribué à ces pertes, par faute de versement de taxes. Par ailleurs, les bénéficiaires de titres ont été la proie facile des profiteurs de tout acabit, y compris des agents chargés de les distribuer!

Après force visites aux bureaux de cadastre et relevés de recensements et de cartes, le chercheur patient peut établir quels furent les territoires occupés effectivement par les métis y ayant droit - ou gens connus comme métis. Il découvre des irrégularités dont M. Pelletier peut citer de multiples exemples. Plus de 6,000 fiches ont été constituées et le travail se poursuit. Tout cela pourrait-il aboutir à des démarches judiciaires pour redresser des torts? En tout cas les documents sont là pour montrer comment un petit peuple devancier du colon blanc n'a pas réussi à avoir sa place au soleil.

C'est ce qu'illustrait la dernière conférence de la Société Historique.

Il y a divergence d'opinions sur l'identité métisse aujourd'hui, mais M. Pelletier, tout en reconnaissant qu'il y a eu assimilation, ne doute aucunement que la Fédération manitobaine représente 85,000 métis, dont un renouveau de vitalité se manifeste dans plusieurs domaines. C'est un élément de population aborigène dont les droits seront mis en question sous peu, à l'occasion par exemple de développement hydro-électriques à South Indian Lake et à la Baie James.

Même s'il y a un nombre incalculable invérifiable de métis dans tout le Canada français, le Manitoba occupe une place particulière puisque historiquement, ce sont les métis, dit M. Pelletier, qui ont garanti dans le Manitoba primitif les droits linguistiques des Canadiens français.

Le passé n'est jamais loin du présent, quoi qu'il en semble.

R. V.

## JEAN BAPTISTE BOUCHER - dit Waccan.

Métis franco-cris, l'homme de sa condition le plus influent et le plus respecté à l'ouest des montagnes Rocheuses.

Parti le 20 mai 1806 d'un poste immédiatement à l'est de ces montagnes, il accompagnait Simon Fraser quand celui-ci découvrit l'extrême ouest. Deux ans plus tard, il se trouvait encore avec le même explorateur dans son terrible voyage le long du fleuve qui porte aujourd'hui son nom (mai-août 1808). Boucher fut le premier des étrangers venus de l'est à prendre femme parmi les natifs (janvier 1811); mais l'union qu'il contracta alors dura peu, vu qu'il se maria bientôt après avec la fille métisse d'un traiteur du nom de James McDougald.

Boucher, ou plutôt Waccan, comme il était communément appelé de son nom cris, était courageux jusqu'à la témérité. Aussi s'acquittait-il en peu de temps une influence sans égale sur les tribus sauvages. En 1828, son frère utérin avait été tué par les Indiens Babines. Sans hésiter, il partit seul pour un voyage de cent trente-cinq milles, et en présence de plusieurs amis du meurtrier il alla droit à lui, le tira à bout portant et blessa un des spectateurs qui faisait mine de venir à son secours, défiant en même temps les assistants, stupéfaits de tant d'audace de le toucher. Rien d'étonnant alors

si, le contremaître, en charge d'un fort établi chez les Indiens turbulents, ayant été tué par eux en 1843, Waccan fut l'âme du parti de Canadiens envoyés au lac Stuart pour venger sa mort. Son nom seul frappait d'épouvante les tribus d'alentours. S'attardaient-elles auprès du fort de St. James, sur le lac Stuart, où il résidait? On chargeait Waccan de leur faire quitter les jeux de hasard qui abordaient leur temps et de les envoyer à la chasse aux fourrures. Un employé désertait-il son poste? Waccan était mis à sa poursuite, et il était rare qu'il revint sans le fugitif. Un convoi de vivres demandait-il un soin tout particulier? On le confiait à Waccan. Au fort il remplaçait le commandant pendant ses nombreuses absences, bien qu'en théorie il ne fut que l'interprète-en-chef.

Lorsqu'en 1841 les missionnaires de la Colombie firent appel à la générosité des catholiques du nord, J. B. BOUCHER souscrit selon ses moyens pour leur oeuvre, et l'année suivante il bénéficia amplement de la visite de M. Demers (q.v.), qui baptisa et instruit ses dix-sept enfants. Il mourut de la rougeole au printemps de 1850, le dernier survivant de l'expédition du découvreur Simon Fraser. Il n'y avait pas moins de quarante-quatre ans qu'il se trouvait au lac Stuart.

par R. P. Morice  
(préparé par le groupe "Faire Connaître")

### S'INSTRUIRE EN LISANT

Depuis le début de l'année 1975, la Fédération des Métis ne donne plus gratuitement à tous ses membres, les livres publiés par la presse Métisse. On sait qu'il y a une nécessité pour les Métis de connaître leur histoire et leurs potentiels.

Quelques statistiques au 15 de mars nous révèlent cependant que les Métis ne semblent pas intéresser à se procurer les livres ou brochures qui leur aideraient à s'instruire. L'exemple le plus frappant de cela est le nouveau livre: "A Social History" qui est acheté par les libraires des écoles et des villes à travers le Canada, mais que très peu de Métis du Manitoba se procurent.

Il y a de nombreux Métis qui ont contribué au développement du pays. Ces personnes sont trop peu connues des membres de la Fédération. Il est grand temps d'arrêter la politocaille entre membres et d'être assez sérieux pour s'instruire de ce que l'on est et d'envisager l'avenir avec un esprit constructeur. Commençons par nous instruire en prenant au moins une demi-heure par jour pour faire de la lecture sérieuse et éducative, en commençant par les livres publiés par votre propre organisation.

# HISTORICAL NOTES

## HENRY BUDD

On December 22, 1850 the ordination of the first Native person in Canada took place at St. Andrew's church on the Red River. His name was Henry Budd.

Henry Budd was born in 1812 at Norway House, his father was an Indian and his mother was of mixed-blood heritage.

By 1820, Henry was an orphan child and Reverend John West took it upon himself to be responsible for Henry's education. On July 21, 1822, he was baptized and given the name of Henry Budd - a name that had once been the property of one of the founders of the Christian Missionary Society. Henry was ten years old when he was baptized. At this time he could read the New Testament and repeat the Church of England Catechism correctly.

Throughout the years before his ordination, Henry worked for the Hudson's Bay Company and also taught school. In 1837 he took charge of the Day school at the Upper Church in the Red River



Courtesy of Provincial Archives.

Valley. He was sent to Cumberland House, in 1840, to establish the headquarters of a new mission. This was changed however when Henry saw fit to transfer headquarters to The Pas, Manitoba.

His work as a missionary proved fruitful. Within a matter of months, thirty-eight adults and forty-four children were baptized by Reverend John Smithurst. It must be remembered that until this point in time, Henry had not as yet been ordained and therefore could not baptize. However his ability to speak fluently both Cree and English enhanced his missionary work. His missionary abilities being recognized by his superiors, Henry was recommended by the Christian Society to be ordained. Thus on December 22, 1850, Henry Budd became a minister of the Church of England. He was thirty-eight years old. Before him were still twenty-three years of ministry. He died on April 2, 1875, at the age of 61, and was buried in The Pas, Manitoba.

Tony Lussier

## Rural And Native Housing Corporation of Manitoba

When the Rural and Native Housing Policy for Canada was announced, three organizations in Manitoba were delegated the responsibility of delivering homes. They were: The Manitoba Metis Federation, The Northern Association of Community Councils, and Manitoba Housing and Renewal Corporation.

The Manitoba Metis Federation created a housing arm to look after housing. The housing arm is known as RANHCOM which stands for Rural and Native Housing Corporation of Manitoba.

RANHCOM has a Board of 7 Directors. Each of the six regions elect 1 member to sit on the Board. The seventh member is elected from the M.M.F. Board. Stan Guiboche, who was elected from the M.M.F. Board to sit on the RANHCOM Board, is also the Chairman of RANHCOM, and

serves as the link between the two. The basic intent of creating RANHCOM was to separate the housing body from the political body in order to prevent political interference.

Being relatively new, RANHCOM is experiencing some growing pains. Communities are now blaming RANHCOM for lack of progress. I'll explain later the situation as it stands. To date the only physical evidence of progress are the 2 units at St. Ambrose, which should be completed in a month or so.

RANHCOM has submitted some 40 applications to C.M.H.C. and M.H.R.C., and we are holding more until we get approval on the first submissions. RANHCOM has done its work, and now the rest lies with M.H.R.C. and C.M.H.C. Once there is approval construction can begin.

At the present time we are at a stalemate over guidelines that have been proposed by Manitoba Housing and Renewal Corporation. The proposed guidelines are as follows:

A basic unit of \$15,000.00 and \$2,000.00 for a surface foundation totalling \$17,000.00. This would require a \$200.00 down payment. Above this basic price homeowners would have to pay more. A full basement costing \$3,000.00 would raise the down payment by \$150.00 which is 5% of \$3,000.00. For sewer and water totalling \$5,000.00 another \$250.00, 5% of \$5,000.00. Costs in excess of \$25,000.00 would require a 50% down payment.

Monthly payments for a basic unit would cost a minimum of \$18.00, with a full basement \$15.00 extra, with water and sewer \$25.00, giving a total of \$58.00 as a minimum monthly payment.

In communities where the basic prices exceeds \$17,000.00 totals will be adjusted to retain minimum payments. Now remember that these figures are only taken from a proposal, but it is an indication of what is taking place. In essence it explains the thinking of the funding agents who regard utilities as luxuries and feel that people must pay extra for them. This is not in accordance with what people were originally made to believe, and that was \$200.00 down payment for a unit.

**EMERGENCY REPAIR PROGRAM** - We have almost completed this years program. When we have completed fully, RANHCOM will re-apply for 1975. We are hoping for more flexible guidelines to cover repairs that we had to leave out this year.

**RESIDENTIAL REHABILITATION ASSISTANCE PROGRAM** - RANHCOM is still not certain what is taking place. The Co-ordinators last year spread the "good" work about R.R.A.P., and nothing happened. Of course many people were angry, however, they were using information that was supplied by C.M.H.C. We are again hopeful, and we are anticipating inclusion of additions.

**READY-TO-MOVE - R.T.M.** RANHCOM is doing preliminary studies on R.T.M. operations. We have been in contact with D.R.E.E. and Canada Manpower to arrange funding for capital costs and wage subsidies. We think the chances of setting up R.T.M. sites are good. Ashern and St. Lazare areas have been suggested as possible sites.

Jack Fleming mentioned Mafeking and Buck River, they belong to M.H.R.C.

Mr. Ferdinand Guiboche  
President, M.M.F.  
301 - 374 Donald Street  
WINNIPEG, Manitoba  
R3B 2J2

Dear Ferdinand:

You are no doubt aware of the election held this past week-end in The Pas Region hosted by the Snow Lake Local. We have a new Vice-President and two new Board members, Herbert Sinclair, Alfred Head and Walter Head, respectively. I had sought re-election as a Board member however, with all respect to the democratic system, I was defeated.

I feel no bitterness and I respect the judgement of the electorate in their choices. However, the people of this region have given me an opportunity to continue to devote time to housing as I was elected as a board member to the RANCOM Board of Directors. I have given my time in the past and will continue to do so in the future.

Enclosed for your information are the by-laws of RANCOM. With my election as a board member for this region, that now creates a position for an M.M.F. appointee to the RANCOM Board. I would imagine that the M.M.F. Board will elect or appoint a person in time for our next Board meeting which will be March 8th in Winnipeg. You will note by the by-laws that the Chairman of the Board is elected from the seven members of the Board of RANCOM.

At the next meeting of RANCOM, it is my intention to ask them if they wish me to carry on as Chairman or if they wish to elect a new Chairman. As in the past, I will continue to see that RANCOM is accountable to the M.M.F. I believe this is the reason for my election to the Board in the first place and I have made every effort and so has the Board to live up to expectations of the trust that was placed in us.

In the past year it has been my pleasure to have been associated with the Board and to have worked with the Board of the M.M.F. It has been a real joy to me and I will always cherish the associations I have made.

I wish the new incumbents every success and I will look forward to meeting with them. If I can be helpful in any way, do not hesitate to call upon me.

Stan Guiboche

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# SPORTS & RECREATION

## SPORTS AND RECREATION ON THE MOVE

In the first six months of operation your Sport & Recreation Branch has attempted to familiarize itself with each and every local in Manitoba and with the people which comprise these locals. This task was not easy due to the limited staff of field workers allowed under this budget, it was however, carried out with what we consider to be a great deal of success.

Our visitations into each local have not been as frequent as we would have liked either, but it is our hope that when the new budget comes down from Ottawa that we will be able to hire two or possibly three more field workers. This would allow our branch to operate on a much more personal basis, with one field worker in each region of the province. This it is hoped, would increase the quality of our program, by allowing more frequent visitations to each local; therefore giving us a closer contact with the community. As a result of this closer communication between our field workers and the communities our branch would be better equipped to serve your specific sport and recreational needs.

It is the hope of the Sport and Recreation Branch to place one field worker in each of the following regional offices:

- Dauphin Regional Office - to serve the Parklands Region
- Brandon Regional Office - to serve the Southwest Region
- Thompson Regional Office - to serve the Northern Region
- Headquarters - to serve the Interlake and Southeast Regions (1 field worker and the Director)

### FUTURE EVENTS

**"OUTDOOR ADVENTURE"** This summer, the Sport & Recreation Branch is planning an Outdoor Adventure which will take 20-24 boys between the ages of 14-16 back into nature for one week. It will be a week of canoeing, camping, fishing, orienteering, folk lore and fun. The dates for this event have as yet not been established but we hope that after reading this you will be looking forward to the event with as much enthusiasm as we are.

**"FASTBALL"** Entries are now being accepted for Men's and Women's fastball leagues which are in the planning stages in the Interlake and South East Regions. If you have an interested team please get in touch with: Dave Parkes, 301-374 Donald Street, 942-2565.

### ARTS AND CRAFTS

The Sport and Recreation Branch has sponsored twelve people from the Interlake and South East Regions to take part in the GIMLI ARTS & CRAFTS LEVEL PROGRAM. Those who graduate from the six session course will be qualified instructors of arts & crafts.

I would at this time, like to congratulate the people who have achieved Levels in the six level program:

NAME	LEVEL ACHIEVED
Dora May Gauthier	I, II
Adelaide Garand	I, II
Vi Stoetzel	I, II
Madeleine Laurin	I, II
Wayne Govereau	I
Dorothy Crate	I
Laurette Facher	I

The towns of Richer and Lac du Bonnet are both presently involved in a series of arts & crafts clinics which will be stretching out over a three or four month period. These clinics are provided free of charge to all interested people in the surrounding areas.

The end result of these clinics will hopefully be arts & crafts clubs which will generate community interest, involvement, and enjoyment.

**YOUR TOWN MAY ENJOY THE SAME PROGRAM, IF YOU HAVE A GROUP WHICH IS INTERESTED PLEASE GET IN TOUCH WITH:**

**Dave Parkes**  
301-374 Donald Street  
942-2565

### FOLK DANCE

To date the only local which has taken our branch up on its Folk Dance program is, once again, the town of Richer. Richer has been taking part in this program now for two months and interest is at a peak. They have averaged approximately forty people per clinic, ranging in age from toddlers to middle-aged adults. A large part of the tremendous success of the program must be given to the hard work and dedication of Mrs. Dora May Gauthier in recruiting and publicizing the event in conjunction with the Richer School.

**THIS PROGRAM TOO, MAY BE IN YOUR COMMUNITY; IF YOU HAVE AN INTERESTED GROUP, PLEASE ONCE AGAIN, GET IN TOUCH WITH:**

**Dave Parkes**  
301-374 Donald  
R3B 2J2  
942-2565

### PROGRAMS OFFERED

Cultural dance workshops will be offered at the Portage la Prairie Friendship Centre for all interested Native people. The workshops will include Red River jigging, Pow-wows, etc. Mrs. Bev Davis is initiating the program. For further information, contact the Portage la Prairie Friendship Centre (Tel. 857-7220).

The Minnedosa local is attempting to start an Arts and Crafts program. Anyone interested in participating, please contact Florence Schrieder. This program would include a number of cultural crafts, along with modern workings, etc.

Any other locals in the Dauphin and Southwest Regions interested in starting workshops, etc., please contact Dan Delalaye at Brandon (Tel. 727-0750).

### PNHL INTO PLAYOFFS

The Parkland Native Hockey League is now into its playoffs. The final standings had Winnipeg Warriors in first place, followed by Duck Bay Bruins, Pine Creek Warriors and McKay Tomahwaks. Series "A" of the playoffs will see Winnipeg vs. McKay and Series "B" Duck Bay vs. Pine Creek. The semi-finals will be a best of three, with the finals to follow immediately.

The PNHL has also released the names of players selected to its All-Star team: Arnie Clarkson, Eddy Clarkson, Kirby Gushaluk, Harold Fleming, Randy Gushaluk, Mel Carlson from Winnipeg; Larry Parenteau, Garry Campbell, Garry Munro, Clarence Bouchie, Robert Bouchie from Duck Bay; Leonard McKay, Marcel Krcharoway, Harvey Nepinak, Tom Nepinak, Robert Ross from Pine Creek; Rod Young, Vernon Jebb from McKay. The All-Star team will be playing a number of exhibition games and will also participate in the All Native Hockey Tournament at Dauphin.



Winter Festival Queen: Priscilla Pilon with emcee Jim Parisian.



Pageant Contestants (l-r) May Desjarlais, Irene Desjarlais, Priscilla Pilon (Queen), Georgina Fleury (runner-up), Myra Hart.

### Sports & Recreation Branch offices:

**Dave Parkes**  
301-374 Donald St.  
Wpg., Man.  
Ph. 942-2565

**Dan Delalaye**  
10-1st St.  
Brandon, Man.  
Ph. 727-0750

## KEEWATIN COMMUNITY COLLEGE

### PRACTICAL NURSING PROGRAM

THIS SEPTEMBER

START TRAINING FOR  
A PRACTICAL NURSING CAREER

Keewatin Community College in The Pas offers an eleven month Practical Nursing program that trains you to become a Licensed Practical Nurse. The course combines classes with hospital experience.

You must apply by April 4th if you hope to start this September.

Upon successful completion of the Licensed Practical Nurse examination, graduates will be able to practice nursing with all the rights and privileges as outlined by the Licensed Practical Nurses' Act.

Accommodation and food services are available at the college for a nominal charge.

#### ENTRANCE REQUIREMENTS:

- (a) 17 years old or over with Grade X or Adult Basic Education XI or
- (b) Mature Student status - at least 20 years old or before September 30, 1975
- (c) Acceptance by the Admissions Committee

FOR FURTHER INFORMATION ON PRACTICAL NURSING, complete the following form or contact Mr. J. Walker at 623-3416.

**TO: THE REGISTRAR**  
BOX 3000  
KEEWATIN COMMUNITY COLLEGE  
THE PAS, MANITOBA

Please forward me an application form and information on the Practical Nursing Program (September 1975 entry)

**DEADLINE FOR APPLICATIONS IS APRIL 4, 1975**

Name \_\_\_\_\_

Address \_\_\_\_\_

Box No. \_\_\_\_\_

City \_\_\_\_\_

Postal Code \_\_\_\_\_

Telephone Number \_\_\_\_\_

# Focus Native Studies Program

The Focus Native Studies Program is now underway in six northern communities. Most communities are halfway in the thirteen week course which began in mid-January. The course, at present, consists of weekly videotapes on Local Control of Education and Economic Development. The classes meet once a week for a videotape on either of the above topics then discuss what they have seen and relate it to their own community. The classes can have videotapes to supplement their weekly ones if they wish. However, the videotapes that are available may not relate to the two forementioned topics.

The communities in which the Focus classes are held are Norway House, Fisher River, Peguis, Bloodvein and Poplar River and Moose Lake.

In each community, there is a local person that looks after the Focus Program. They are listed below:

- Norway House - Darlene Omand
- Moose Lake - Russell Tobacco
- Fisher River - Leonard Crate
- Peguis - Margaret Fiddler
- Bloodvein - Philip Baulette
- Poplar River - Vernon Franklin.

Attendance at the Focus classes varies from community to community. In Peguis the attendance is eight people to "forty people, not including the kids" in Poplar River. In the other communities the attendance is between the two mentioned.

In some of the communities, ideas for projects are now underway. Some examples of ideas for the projects are planning the Centennial Commemoration of signing the treaties in Fisher River to drawing up plans for a day care centre in Norway House.

All present plans for next year's Focus Program are being proposed. Hopefully, there will be more community involvement in making the tapes and in the whole course in general.

If you live in one of the communities in which the Focus Program is held, contact the appropriate person for further information.

**Jo-Anne Thomas**  
Co-ordinator  
FOCUS Program

## NATIONAL ASSOCIATION OF FRIENDSHIP CENTRES

### NATIONAL EXECUTIVE-DIRECTOR

Required Immediately

A challenging position is available with the National Association of Friendship Centres for a person who has intimate knowledge of the operation of Native Friendship Centres in Canada and who is free to travel.

Duties include the overall planning and co-ordination, through a Board of Directors of 13 people, of the operation of the NAFC. These include the development of staff-training programs, fund-raising, liaison with government departments, public relations and communications with 60 Friendship Centres & 5 provincial associations across Canada.

The person hired will be responsible for a staff of three people in the Ottawa office and will have a proven administrative ability, experience and knowledge of Native organizations & government programs & an understanding and appreciation of concerns and aspirations of Native people.

The salary range is \$12,000 - \$16,000 per annum and is commensurate with qualifications & experience.

Please send application with resume before April 18, 1975 to Mr. Morris Isaac, National Executive-Director c/o

**National Association of Friendship Centres**  
353 Dalhousie Street  
Room 203  
Ottawa, Ontario  
K1N 7G1

### NATIONAL ASSOCIATION OF FRIENDSHIP CENTRES

Editor Wanted


A position for editor of the National Association of Friendship Centres is available for anyone interested in journalism and photography. The Newsmagazine operates out of the National office in Ottawa and is published on a bi-monthly basis. The circulation is nation-wide, including 60 friendship centres and 5 provincial associations.

This exciting job provides a person the opportunity to travel across Canada, learn more about the operations of friendship centres and to meet interesting people. Duties include reports on board meetings, conferences, grand openings, and special programs relating to native people.


The salary is negotiable depending on qualifications and experience.

Please send application and resume by the end of May to:

**National Association of Friendship Centres**  
353 Dalhousie Street  
Room 203  
Ottawa, Ontario  
K1N 7G1



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## Newly Elected Board Member

On December 9, 1974, Mr. Jim Day was elected as a Board of Director for the Manitoba Metis Federation. Mr. Day is a representative of the Interlake region and is no stranger to the Federation.

It was during 1969 that his involvement began with Metis organizations at the community level. He was elected to the position of President of L'Union Nationale de Metis of St.-Laurent, the oldest incorporated Metis organization in Manitoba. This position provided him with the experience needed to be elected as the first Vice-President of the Interlake region. Mr. Day has been actively involved as a fieldworker, helping to form new locals for his region.

Mr. Day's experience and community involvement with various organizations does not end here. As a firm believer for improvements in education he became a school trustee in St.-Laurent. During his five year term he was always dedicated to his work and helped to promote and to establish a new open area elementary school. He was also past Chairman of Louis Riel Co-op



and was original manager of Caisse Populaire Louis Riel Credit Union Ltd. Mr. Day was also Director of St. Laurent Manitoba Housing and Renewal Corporation. Presently, he is chairman of the Loan committee and President of the Centennial Committee in St.-Laurent.

Furthermore, for the past three years he has been employed by the Native Alcoholism Council of Manitoba as Treasurer.

Judging from his past and present experience, the newly elected Board of Director will undoubtedly be an asset to the M.M.F. Board.

The FOCUS Program, Department of Colleges Universities Affairs, Government of Manitoba, requires a Producer for the Native Studies Program.

**Duties:** Produce tapes for a post-secondary closed circuit education program, for Native People living in Northern Manitoba.

**Qualifications:**

- working knowledge in the field of video tape recording
- producing and/or directing experience
- must speak a Native language
- understanding of problems facing Native people today
- free to travel
- ability to work as part of a team

**Salary:** \$13,200. per annum - Contract Position

To apply, send resume and sample of work to:

**Director**  
**FOCUS Program**  
The Trailer  
Red River Community College  
Winnipeg, Manitoba

**Application Deadline: APRIL 15, 1975**

The FOCUS Program, Department of Colleges and Universities Affairs, Government of Manitoba, requires a Production Assistant for the Native Studies Program.

**Duties:** Assist Producer in producing tapes for a post-secondary, closed circuit education program, for Native People living in Northern Manitoba.

**Qualifications:**

- working knowledge in the field of video tape
- must be able to speak a Native language
- understanding of problems facing Native People today
- free to travel
- ability to work as part of a team

**Salary:** \$11,340. per annum - Contract Position

To apply, send resume and sample of work to:

**Director**  
**FOCUS Program**  
The Trailer  
Red River Community College  
Winnipeg, Manitoba

**Application Deadline: APRIL 15, 1975**